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A
DISCOURSE

Delivered at the CHAPEL in
OLDHAM-STREET, MANCHESTER.
MARCH, 13th, 1791.
ON OCCASION OF THE DEATH OF THE
REV. JOHN WESLEY, A.M.

BY RICHARD RODDA,

Published at the request of the HEARERS.

TO WHICH IS ADDED,
A FARTHER ACCOUNT
OF THAT
Illustrious Man of GOD.

BY SAMUEL BRADBURN.

We speak that we do know. JOHN 3. xi.

Manchester : Printed by J. Radford, Miller's-street.

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the sum of



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To the STEWARDS and MEMBERS of the METHODIST
SOCIETY in Manchester.

BRETHREN,

WHEN desired by you to give some account of that great and good Man The Rev. Mr. Wesley; I desired you to make choice of a Preacher more adequate to the Task. A consciousness of my inability to do Justice to so great a Character, excited in me a fear lest I should,

“ Infult his Memory, or blot his Tomb!”

But when you persisted in your request, I summoned all my fortitude, and after collecting the best information, time and circumstances would permit, added to my own personal knowledge of him; I arranged these Materials, perhaps with more haste than Judgment. The kind reception these fragments met with when delivered; and the unanimous call for them a second time, the following evening; added to the importunity of the public for their appearance in print, induced me to comply with their request.

If the Testimony I have borne to the Life and Doctrine of my late Rev. Father in the Gospel, should have any good influence upon the mind of the Reader; it will afford an additional pleasure, to his truly affectionate,

MANCHESTER,

R. R.

March 23d, 1791.

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1944

HEB. xi. 4.

He being dead, yet speaketh.

THIS chapter records the Atchievements of those renowned Worthies of the Old Testament, who through faith subdued kingdoms, wrought righteousness, and obtained promises. Who while they lived were as lights shining in a dark place, illustrating by their bright example, the first principle of our holy religion, asserted in the 6th verse of this chapter.—He that cometh to GOD, must believe that he is, and that he is a rewarder of them that diligently seek him. Nor did their usefulness terminate with their lives; for while they enjoy the happy triumphs of their glorious conquest in the kingdom of their Father, what is said of Abel, may be said of them all, that being dead, they yet speak, even to us upon whom the ends of the world are come.

May GOD give us ears to hear!

An elaborate exposition of the text will not be expected on this occasion: And as the leading truths of christianity will be mentioned, when we come to speak of the principles of our departed Pastor; I shall dismiss the subject for the present, and proceed to give you an impartial, tho' imperfect account of this great man, who is justly deserving of
a name

a name among those Patriarchs and Prophets, who through faith and patience inherit the promises.

The Rev. John Wesley was born in June 1703, at Epworth in Lincolnshire, of which place his Father, the Rev. Samuel Wesley was Rector. His Mother was daughter of the learned and pious Dr. Samuel Annesly, one of the worthy Ministers, ejected by the black Bartholemew Act; an Act that disgraces the annals of the British Nation.

When Mr. Wesley was about eight years old, the Parsonage house was burnt to the ground. He was taken through a window of the nursery by one man who stood upon the shoulders of another. I have heard him say, when his Father saw the flames devouring his property, he eagerly enquired, "Are all my children safe?" and being answered in the affirmative, he replied "Then am I rich enough still!" In remembrance of this remarkable deliverance, a plate was engraven which represented the awful scene, with a Motto "*Is not this a brand plucked out of the fire*"!

At a proper age he was sent to Christ Church College, Oxford, ; where the progress he made in learning was very considerable. In the year 1725, he took his degree of M. A. and was soon after elected Fellow of Lincoln College. About this time, he and two or three others, began to meet together. In these meetings they read the Bible,

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Dr. Taylor's Rules for Holy Living and Dying, Mr. Law's Christian Perfection, and Serious Call ; and consulted how they might best employ their time to the Glory of GOD. They agreed to use all the means of grace, and in particular to communicate every week ; to administer relief according to their ability, to prisoners and others in distress. They were soon noticed for their singularity, and became a proverb of reproach. They were first called *Sacramentarians* ; afterwards the *Holy Club* ; the *Reforming Club* ; and lastly *Methodists* ; A name given near a century before, to certain Physicians, who *lived by Rule*. These terms of reproach they bore with patience, remembering that all who will live godly in Christ Jesus, shall suffer persecution. By reading, they evidently saw, that, without holiness no man shall see the LORD ; but they had no clear idea how that holiness was to be obtained.

In 1735, Mr. Wesley embarked for Georgia in America, with a design to spread the Gospel among the Indians ; but the ill treatment he received there, not from the Indians ; but from some who called themselves Christians, induced him, towards the end of the year 1737, to return to his native land. The reflections he made on his mission to America, are very striking. " I left my native country, (says he,) to teach the Georgian Indians the nature of Christianity ; but what I have learned myself in the mean time? Why (what I least of all suspected) that
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I who went to America to convert others, was never myself converted to GOD." Again, " This have I learned in the ends of the earth, that I am fallen short of the Glory of GOD: that my whole heart is *altogether corrupt and abominable*, and consequently my whole life, (seeing it cannot be, that an *evil tree should bring forth good fruit* :) that *alienated* as I am *from the life of GOD*, I am *a child of wrath*, and an heir of hell."

In the year 1738, he saw that holiness comes by faith, and that a man must be justified, before he can be wholly sanctified. On the 5th of March, the Lord made Peter Bohler, (a pious Minister among the Moravians) an instrument of convincing him of the want of that faith, by which alone we are justified. He was now tempted to leave of preaching; " How, says he, can I preach faith to others, when I have it not myself!" When he asked Mr. Bohler whether he should forbear preaching, he answered, " By no means! Preach faith till you have it; and then because you have it, you will preach faith!" The 19th of March 1738, was the first time he ever preached in this Town: on these words of St. Paul, *If any man be in Christ he is a new creature*. At his return to Oxford on the 27th, he, in company with Mr. Kinchin, visited a man in the castle, under sentence of death; while they were at prayer the criminal seemed to be deeply affected; and rising from his knees he eagerly said " I am now ready to die, I know Christ has taken away
my

my sins and there is no more condemnation for me !” In his last moments he appeared to enjoy perfect peace, confident that he was accepted in the beloved ! On the 19th of May, his brother, Mr. Charles Wesley, who had been under heavy affliction of body, and deep distress of mind, found rest to his soul.

The 24th, in the evening, he went very unwillingly to a society in Aldersgate-street, where one was reading Luther’s preface to the Epistle to the Romans. About a quarter before nine, at the place where Luther describes the change which GOD works in the heart, through faith in Christ ; he says, “ I felt my heart strangely warmed : I felt I did trust in Christ *alone* for salvation : and an assurance was given me, that he had taken away *my* sins even *mine* ; and saved *me* from the law of sin and death. I began to pray with all my might, for those who had in a more especial manner despitely used me, and persecuted me. I then testified openly to all there, what I now first felt in my heart.” Thursday May 25, the moment I awaked, “ Jesus Master, was in my heart and in my mouth ; and I found all my strength lay in keeping my eye fixt upon him, and my soul waiting on him continually.”

In this year he visited some parts of Germany, and was greatly edified by the discourses of Christian David, Father of the Moravian churches. Many

things among the Brethren he highly approved, but there were others he could not reconcile with the word of GOD.

He returned, and on April 2d, 1739, preached in the open air. In this year many flocked unto him, inquiring what they must do to be saved. These he formed into different classes, and advised them how to flee from the wrath to come. And as it was impossible for him alone, to watch over the great numbers that were joined together; GOD, at that time, raised up some lay men, who had been wrought on by his Ministry, to assist him in spreading this glorious work. These freely offered themselves to serve him as Sons in the Gospel : he accepted their offer, and appointed each his station. He likewise appointed Stewards to manage the temporal concerns of each Society, and Leaders to oversee the spiritual welfare of those persons that were committed to their care ; and these were always appointed by himself, or by the preacher he delegated in his absence : he likewise formed rules for the good government of the whole community.

In process of time the number of preachers, (as well as people) was greatly multiplied. These rushed into every open door ; the power of the Holy One attended their Ministry, and many were turned unto the LORD. In order, that this blessed work might be deepened in the hearts of those who had received a knowledge of the truth, and have a
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wider spread among those who had not, he divided the three kingdoms into certain districts, called Circuits, and appointed a proportionable number of preachers to each. One or more, from each of these Circuits were convened once a year, to represent the temporal and spiritual state of each Society. In these assemblies, he sat as President. He examined the character of every itinerant preacher with regard to doctrine and practice; he received those that were well recommended, on trial; and those that had made full proof of their Ministry during the time of their probation, (which at first was twelve months, and afterwards four years) he admitted into full connection. He reproved those that had any flaw in their character, and dismissed such as remained incorrigible.

These annual meetings, (which afterwards received the name of a Methodist Conference) were made a general blessing to the preachers and people. The preachers by hearing and seeing each other on these occasions, contracted a christian friendship for one another, that united them in a bond of love, which, I hope, death itself will not be able to dissolve.

In those Conferences, I have seen, severity blended with parental affection in such a degree, as to draw tears from the eyes of all present.

The doctrine which distilled from his lips at these seasons diffused a spirit of love, and unity among

the labourers ; and generally, the administration of the Lord's Supper closed the solemnity. The preachers speedily set out to fill their different stations ; and were generally received by the people with joy and gladness.

I am firmly persuaded that whoever will be at the pains to acquaint himself with the rise and progress of Methodism, (so called,) will scarce find any work of GOD which equals it, since the Apostolic age. The reformation that has been wrought in the hearts, and lives, of hundreds, of thousands, yea, of tens of thousands; in England, Ireland, Scotland; upon the great Continent of America, and in the West India Isles ; must constrain the truly ingenuous to cry out ; *This is the LORD's doing, and it is marvelous in our eyes !*

The instruments bear no proportion to the work. Nothing less than the right hand of Omnipotence, could bring such mighty things to pass ! Yet, it must be allowed, the wisdom of GOD had eminently qualified this great man to fill the station his providence had appointed him. His Ministerial Abilities were great ; his Sermons were in general delivered with that energy, and gravity; that justice, and propriety which do credit to the Christian Orator. He was a stranger to Circumlocution ; he came immediately to the point he had in view, and his word found its way to the consciences of his hearers. He well knew the workings of the
human

human heart, and traced sin through all its latent mazes. He strongly asserted the universal depravity of our nature ; the utter inability of man, to save himself, either in whole or in part : the foundation of human hope deep laid in the blood of the everlasting covenant ; declaring repeatedly, There is no merit or power to save the lost, but in the blood, and spirit of our LORD JESUS CHRIST.

He frequently insisted on that precious truth, " We are justified by faith alone, without the deeds of the law ; we are saved from first to last, by grace, through faith ! "

The following was a favourite verse of his,

" GOD it is who justifies,
 " Only faith the blood applies ;
 " Sanctifies and makes us whole,
 " Forms the Saviour in the Soul."

How often, and O, how pathetically have I heard him exhort broken hearted contrite sinners, to believe on the Lord Jesus, that they might be saved.

These were the doctrines he preached, for more than fifty years ; his labours were uncommon during that period, rising generally at four in the morning, preaching twice, often three times a day ; besides travelling forty, fifty, and sometimes more than sixty miles. So that according to computation, he preached near a thousand sermons, and traveled

led above four thousand miles, one year with another; besides his writing, reading, and other avocations.—In short, his life was filled with offices of beneficence, and labours of love. He was a pattern to his flock, and might say, be ye followers of me, as I am of Jesus Christ.

The first twenty years of his Ministry, what dangers has he been exposed to, by tumultuous mobs, in Cornwall, in Staffordshire, and various other places! How often has he gone to preach, when danger appeared on every side; not counting his life dear to him, so he might fulfil his Ministry, by publishing the Gospel of the grace of GOD! GOD, often amidst these dangers seasonably interposed, and softened the hearts of these Human beasts, causing those who came with a purpose to destroy him, to become his protectors.

Thus lived this man of GOD, who walked with even steps through evil report, and good report; following the LORD fully, patient in doing well, and bearing ill. His christian fortitude never forsook him; and the joy of the LORD was his strength! The numbers that were converted under his Ministry, are the best Seals of his Apostleship, and will be his crown of rejoicing in the day of Jesus Christ!—But what do I hear? *He is dead!* Wesley, the great, the good, the learned, the pious Wesley, is no more! The spiritual Father of hundreds of Ministers, and thousands of real Christians, is gone down to the Stones of the Pit, where the dust shall

cover him ! Those eyes, that looked benignity and love, on all around ; are now consigned to midnight darkness: those lips, on which hung the law of kindness, are now sealed up in silence ; until he shall awake, and sing out of the dust ! His active limbs, are now rendered useless ; his whole earthly frame is dissolved ! *He is dead !* Know ye not that a Prince, and a great man, is fallen in our Israel ! Brethren, I read in your countenances the concern ye feel. Perhaps these Habiliments* of mortality which strike your eyes, may have some tendency to affect your hearts ! These tokens of respect are justly due to a Father, who loved you, as his children in the Gospel. You are a part, and no inconsiderable part, of the disconsolate family he has left behind ; a numerous family, who are this day embalming his memory with their tears. To be unaffected with so great a loss, argues great insensibility ; or what is still worse, carnal security. Since the days of Adam, the king of terrors, has been making rapid strides towards universal empire ;

“ No spot on earth but has supplied a grave,

“ And human skulls the spacious Ocean pave !”

Youth, beauty, riches, strength, cannot soften the heart, or turn aside the potent arm, of that insatiable tyrant. Only fearless faith, and genuine piety, “ Dare to meet this friendly foe, and shelter in his hospitable gloom.”

* *The Pulpit and Gallery being hung in black, with Escutcheons; the Motto—RESURGAM. I SHALL RISE!*

Blessed are the dead who die in the LORD, that they may rest from their labours. Death puts a period to all their afflictions; and opens the peaceful gates of felicity, which admit them into the joy of their LORD. The love of GOD is stronger than death; it disarms the Monster, and changes this terrific visiter into a Messenger of peace. Precious in the sight of the LORD, is the death of his Saints!

Such was the case with our dear honoured Father! We are informed, he was taken to Paradise in a glorious manner. That on Thursday the 17th of February, Mr. Wesley preached at Lambeth, from, "*Labour not for the Meat which perisheth, but for that Meat which endureth unto everlasting life.*" When he came home he seemed very unwell, but on being asked, How he did? only said, he believed he had taken a little cold. Friday the 18th, He read and wrote as usual, dined at Mr. Urling's, and preached at Chelsea in the evening, from "*The King's business required haste:*" but was obliged to stop once or twice, and told the people, his cold so affected his voice, as to prevent his speaking, without those necessary pauses.

Saturday 19th, reading and writing filled up most of his precious time; though to those that were with him, his fever and weakness appeared evidently increasing. He dined at Mrs. Griffith's, Islington; and while there, desired a friend to read to him the 4th, 5th, 6th and 7th Chapters of Job.

Sunday

Sunday 20th, He rose (according to custom) early in the morning, but utterly unfit for his Sabbath's exercise; at seven o'clock he was obliged to lie down, and slept between three and four hours. When he awoke, he said, "I have not had such a comfortable sleep this fortnight past." The effects were soon gone, and in the afternoon he lay down again, and slept an hour or two: Afterwards two of his own discourses on Our LORD's Sermon on the Mount were read to him; and in the evening he came down to supper.

Monday 21st, He seemed much better, and tho' his friends tried to dissuade him from it, he would keep an engagement made some time before to dine with Mr. G——, at Twittenham. In his way thither he called on Lady Mary Fitzgerald: the conversation was truly profitable, and well became a last visit: he prayed in such a spirit and manner, as that pious Lady will never forget. At T. he seemed much better, and the first and last visit to that pleasing family, we hope will prove a lasting blessing.

On Tuesday 22d, He preached at the Chapel in the City-Road, from "*We through the spirit wait for the hope of righteousness by faith*;" met the Leaders, and seemed better than he had been for some days.

On Wednesday 23d, He went to visit a family at Leatherhead, who have lately begun to receive the truth. Here he delivered his last public Mes-

sage from, ' *Seek ye the LORD while he may be found, call ye upon him while he is near.*'

Thursday 24th, He paid a last visit to the Hon. George Wolff, Esq; at *Balam*. Here he was chearful, and seemed nearly as well as usual, till Friday, about breakfast time, when he seemed very heavy. About eleven o'clock Mrs. Wolff brought him home: getting out of the Coach he appeared very feeble, but more so as he walked up stairs; his friends were alarmed, and hastened to get him some refreshment, but before they could get any thing, he had sent Mr. R—— out of the room, and desired not to be interrupted for half an hour by any one; adding, not even if Joseph Bradford come. As soon as the limited time was expired, Mr. Bradford waited on him, and soon after ordered a little spiced wine to be brought; Mr. Wesley drank a little, and seemed sleepy. In a few minutes he was seized with sickness, threw it up, and said, 'I must lie down.' They immediately sent for Dr. Whitehead, an eminent Physician; on his coming in, Mr. Wesley smiled and said, 'Doctor, they are more afraid than hurt.' He lay most of the day, with a quick pulse, a burning fever, and extremely sleepy.

Saturday 26th, He continued much the same; he spoke but little, and if roused to answer a question, soon dozed again. His weeping attendants, now joined in prayer, that if the LORD was pleased to remove him from them, they might receive his dy-
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ing charges; and enjoy the comfort of hearing him seal with his latest breath, those blessed truths they had been long accustomed to receive from GOD, through him. GOD answered their prayer, the stupor was abated, though the fever continued, but not so violent as before.

Sunday morning 27th, with a little of Mr. B—'s help, he got up, sat in his chair, and looked quite cheerful, while he repeated the following lines,

‘ Till glad I lay this body down,
 ‘ Thy servant LORD attend;
 ‘ And O! my life of mercy crown
 ‘ With a triumphant end!’

About half after two he said, there is no need for more, when at Bristol my words were

‘ I the chief of sinners am,
 ‘ But Jesus died for me!’

A Friend sitting by, said, and is this the present language of your heart? he replied ‘ yes.’ His friend said our Immanuel has purchased and promised all. He earnestly answered, ‘ He is all! He is all!’ Soon after he said ‘ I will go,’ his friend said, to joys above, LORD help me to follow you! To which he reply’d ‘ AMEN!’ In the evening he got up again, and while sitting in his chair, and perhaps think-

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* At a Conference, when it was expected every moment, would have been his last.

ing of the kind friends he had lately visited, he said, 'What are all the pretty things at *Balam*, to a dying Man !' He then again said,

' I the chief of sinners am,

' But Jesus died for me !'

Monday 28th, When Mr. Bradford mentioned Dr. Whitehead's desire to have another Physician called in, he absolutely refused ; ' Dr. Whitehead (says he) knows my constitution better than any one ; I am perfectly satisfied, and will not have any one else.' That day he slept much, and spoke but little ; once in a low, but distinct voice, he said, ' There is no way into the holiest, but by the blood of Jesus.'

Tuesday March 1st, After a very restless night, he began singing the following Hymn.

' All glory to GOD in the sky,
And peace upon earth be restor'd,
O Jesus, exalted on high,
Appear our Omnipotent LORD!
Who meanly in Bethlehem born,
Didst stoop to redeem a lost race ;
Once more to thy people return,
And reign in thy kingdom of grace.

When thou in the flesh didst appear,
All nature acknowledged thy birth ;
Arose the acceptable year ;
And heaven was opened on earth :

Receiving

Receiving its LORD from above,
 The world was united to bless,
 The giver of concord and love,
 The Prince and the Author of Peace.'

Here his strength failed; but after lying still a while, he called on Mr. Bradford to give him a pen and ink; they were brought, and on putting the pen into his hand and holding the paper before him, he said, 'I cannot,' a friend reply'd, Let me write for you Sir: tell me what you would say, 'Nothing,' returned he, 'but, that GOD is with us!' In the forenoon he said 'I will get up.' While his things were getting ready, he broke out in a manner which astonished us all, in these blessed words,

'I'll praise my Maker while I've breath,
 And when my voice is lost in death,
 Praise shall employ my nobler pow'rs;
 My days of praise shall ne'er be past,
 While life, and thought, and being last,
 Or immortality endures.

Happy the man whose hopes rely
 On Israel's GOD; he made the sky,
 And earth and seas with all their train,
 His truth forever stands secure,
 He saves th' oppress'd, he feeds the poor,
 And none shall find his promise vain.'

When he got into his chair, we saw him change for death, but he, regardless of his dying frame, said
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with a weak voice, 'LORD thou givest strength to those that can speak, and to those that cannot. Speak, LORD, to all our hearts, and let them know that thou loosest tongues.' He then sung,

'To Father Son and Holy Ghost,

'Who sweetly all agree.'

Here his voice failed him, and after gasping for breath, he said, 'Now we have done—Let us all go.' He was obliged to be laid on the bed, after lying still and sleeping a little, he said to his friends, 'pray and praise.' A little after, he spoke to Mr. Bradford about the key and contents of his bureau; while Mr. B— was attending to his directions, he said to a friend standing by the bed, 'I would have all things ready for my Executors, Mr. Wolff, Mr. Horton, and Mr. Mariot;' then taking breath he added, 'Let me be buried in nothing but what is woollen, and let my Corps be carried in my Coffin into the Chapel.' Then as if he had done with all below, he again begged them to pray and praise. Mr. Broadbent prayed, under which Mr. Wesley expressed the fervor of his soul, by closing the petitions offered, with a loud 'AMEN!' On rising from their knees, he took Mr. B—'s hand, drew him near, and saluted him, and said 'Farewel, farewel.' After he had paused a little, with all the remaining strength he had, he cried out, 'The best of all is, GOD is with us!' and then as if to assert the faithfulness of the promise-keeping JEHOVAH,

HOVAH, and comfort the hearts of his weeping friends ; lifting up his dying arm in token of Victory, and raising his feeble voice with a holy triumph, he repeated again the heart reviving words ‘ The best of all is, GOD is with us !’ Sometime after, giving him something to wet his parched lips, he said, ‘ It will not do, we must take the consequence ; never mind the poor carcase.’ Mr. R— said, ‘ Sir we are come to rejoice with you ; you are going to receive your crown.’ ‘ It is the Lord’s doing, he replied, and it is marvellous in our eyes !’ On being told Mrs. Wesley was come, he said, he giveth his servants rest.’ On wetting his lips, he said, ‘ We thank thee, O LORD, for these and all thy mercies : bless the Church and King : grant us truth and peace through Jesus Christ our Lord, for ever and ever !’ At another time he said, ‘ He causeth his servants to lie down in peace.’ Then pausing a little he cried, ‘ The clouds drop fatness !’ and soon after, ‘ The Lord is with us, the God of Jacob is our refuge !’ The following night, he often attempted to repeat the Psalm before mentioned, but could only get out,

‘ I’ll praise—I’ll praise !’

On Wednesday Morning, the 2d of March, the closing scene drew near. *Mr. Bradford*, his faithful friend, and most affectionate son, prayed with him, and the last word he was heard to articulate was, ‘ Farewel !’ A few minutes before ten, while

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Miss Wesley, Mr. Horton, Mr. Brackenbury, Mr. and Mrs. Rogers, Dr. Whitehead, Mr. Broadbent, Mr. Whitfield, Mr. Bradford, and E. R. were kneeling around his bed ; according to his often expressed desire, without a lingering groan, this man of GOD, gathered up his feet in the presence of his brethren ! And their beloved Pastor, Father, and Friend, entered into the joy of his Lord. My Father ! my Father ! the Chariot of Israel and the horsemen thereof, we see no more !

‘ O ! had he drop’d his mantle in his flight,

‘ O may his spirit on the Prophets light !

‘ But vain the hope of miracles to come ;

‘ There’s no Elifha in Elijah’s room ! ’

Being dead, he yet speaketh. His writings are left behind ; I wish to recommend them to your perusal. Many of you have them in your houses. O ! read, mark, learn, and inwardly digest them ! I am persuaded, was he sent unto us from the dead, he would preach the same doctrine he did while living. He would assure us, he had not followed a cunningly devised fable ; but had preached, and lived, that Gospel which is the power of GOD unto salvation : He would speak to you as *a man*, and tell you that your days are few ; that here you have no continuing city ; that life is but a vapour that appeareth for a little time, and then vanisheth away : that it is appointed unto men once to die, and after that the judgment : That no man
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can deliver his brother from the grave, or give a ransom for him. He would urge the necessity of a speedy preparation for meeting GOD; He would urge you to break off your sins by repentance, and your iniquities by calling upon the name of the LORD. *He speaketh!* Hear him, O ye Nations! hear him, O ye dead in trespasses! Awake! ye that sleep, and arise from the dead, that Christ may give you light!

He speaketh as a Christian. We are justified freely by the grace of GOD, through the Redemption which is in Jesus. By grace we are saved through faith; through faith in a bleeding LORD! He still cries, Behold the Lamb of GOD that taketh away the sins of the world! Look unto him, and be ye saved!

He speaketh, as an Ambassador of the King of kings; and in this exalted character, he shuneth not to declare unto us the whole counsel of GOD. In this capacity, he keepeth back nothing that would be profitable to the flock. He calls on sinners to repent and believe the Gospel; he presses them to put on the Lord Jesus Christ. He shews the necessity of christian holiness, as without it no man can see the LORD; at the same time he points out the *only* way this is to be attained, namely, by believing GOD's promises, and constantly expecting their fulfilment!

He always reprobated the idea of there being any *proper* merit in Man, either before, or after conversion: And on all occasions declared, our whole salvation comes from the bosom of Mercy, and is conveyed to us on streams of Mediatorial blood!

The righteousness of Jesus Christ, imputed to a contrite believer for the remission of sins, he held as an evangelical doctrine; and only denied it in the Antimonian Sense, whereby it is made a cloak of unrighteousness, to cover the foulest crimes.

He pressed believers to go on to perfection; the Summit of the Christian dispensation; to pant after all the mind that was in Christ, and to be filled with all the fulness of GOD.

The longer he lived, the more clearly he saw the destructive nature of bigotry; His heart was more and more enlarged, and, when speaking of Christian Professors, his capacious Soul cried out, 'Whoever doth the will of my Father, the same is my Brother, and Sister, and Mother.

This, my brethren, is the venerable Man whose loss we mourn; whose death will be deeply felt, by thousands, and tens of thousands; whose removal, I deeply feel! He admitted me a Member of the Methodist Society about Thirty-seven years ago; and having obtained help from GOD, I continue to this day. Almost Twenty-two years I have serv-

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ed him as a Son in the Gospel ; not for filthy lucre's sake, (for had this been the case, I should have been miserably disappointed,) but from pure affection to this eminent Ambassador of the LORD of Hosts.

Perhaps, some will say, now the shepherd is smitten, what will become of his flock? I answer the LORD liveth, and he will provide! He liveth that leadeth Joseph like a sheep! He will not leave us comfortless! He will still gather the lambs with his arm, and bear them in his bosom!

A vast Majority of the Itinerant, and Local Preachers in our connexion, will continue to cleave to GOD, and to one another; They will continue to walk by the same rule, and to mind the same thing, namely, the Salvation of their own Souls, and those that hear them. They will bear in mind him who was once over them in the LORD; they will tread in his steps, until they overtake him in the skies! The greatest token of respect we can pay to the memory of our departed Father, is, to imbibe his spirit, and (as far as he followed Jesus Christ,) to imitate his example. Then whenever we drop these earthly tabernacles, he will receive us with peculiar joy, saying, LORD, hear am I, and the children thou has graciously given me!

- ' Friendship! shall there, in perfect splendour shine!
- ' Th' idea of parting, never shall intrude;
- ' Harmonic Choirs, uniting shall combine,
- ' And tune the wonders of redeeming blood!

' Methinks

‘ Methinks I hear the sound, and feel the flame !
‘ Love glorified, in all its thrilling charms,
‘ I view my Father, there before the Lamb ;—
‘ I rush—embrace—and sink into his arms.

‘ Pardon my rising Soul, whose ardent zeal,
‘ Tow’rs in unguarded notes beyond this Sphere ;
‘ Excuse the soft emotions that I feel,—
‘ Excuse the frailty of a starting tear !’

Let me die the death of the righteous, and let my
last end be like his! Even so, LORD JESUS. *Amen.*

MANCHESTER,

March 12th, 1791.



A

FARTHER ACCOUNT

OF THE

Rev. JOHN WESLEY, M. A.

By SAMUEL BRADBURN.

"He taught us how to live; and O! too high

"A price for knowledge, taught us how to die."



A

FARTHER ACCOUNT, &c.

SUCH is the Character of the Reverend Mr. Wesley, that, it would require his own abilities to do it justice. A fear of lessening his merits in the esteem of the public, made me refuse to preach his funeral Sermon. However, at the request of my worthy Brother in the Ministry, who performed that labour of love, much to my satisfaction, all things considered, I shall add to his, a farther account of this eminent servant of Jesus Christ. His memory is dear to many thousands, who will gladly receive any testimony in his favour that comes well authenticated. Those who know me, will not doubt my veracity, and charity will incline those who do not, to believe the best: and I promise to write nothing but what I know to be true.

I am not going to write Mr. Wesley's History. This will be done by some of his Friends, when they have had time to collect and arrange materials for such a work. My chief design is to give a short sketch of those leading virtues, which were so uniformly exemplified in the conduct of this truly great man.

I judge it necessary to do this without delay, because (though many Encomiums have been given him in the public prints, yet,) several falsehoods have
been

been circulated, respecting that part of his character, which, of all others, is the most blameless; namely, his having left great sums of money to his Friends. This is not to be wondered at: for, many years ago he was accused of laying up riches: His income was calculated, and no Bishop in England was supposed to have such a revenue! It is true, this was done by persons totally ignorant of him and his concerns. Nevertheless, as the belief of such a report might hinder his usefulness, he thought proper to reply to it. In his "Appeal to men of Reason and Religion," he clears himself from this slanderous accusation in the strongest terms. He declares, that if he left *ten pounds* behind him, after his debts were paid, the world might call him a *thief* and a *robber*. Now, the question is, *has he left ten pounds behind him, when his debts are paid?* In considering this question, a circumstance must be kept in view, which will clearly and fully determine it: that is, his stock of Books on Sale, has of late years, greatly increased. And when he repeated the above declaration in public, which I have heard him do many times, he added, "*Except my Books.*" These were the only property, worthy of note, that he had. The Library in his Study is very small; and is to remain where it is, for the use of the Preachers who may at any time be stationed in London.

What the Stock of Books is worth, I do not exactly know: But there are two things to be observed respecting it: namely, First, there is a *Debt of seventeen*

venteen hundred pounds to be paid out of it, to the widow of the late Rev. Charles Wesley, which has been owing many years, and for which Mr. John Wesley paid interest. Secondly, *whatever remains of the stock, in equity, belongs to the Body of the Preachers*; especially those of them that have travelled many years; though Mr. Wesley had a *legal* right to dispose of it. They have sold the Books throughout Great Britain and Ireland, some of them without reaping the least advantage, and all the rest for less than one half of the common allowance to Book-sellers. And they did this *because they knew he saved none of the money*; but employed it in doing good. Hence it is easy to prove, that the present Stock, when the Debt is deducted, *has been more than earned by the Preachers*. Mr. Wesley knew this, and accordingly has left it (except three Legacies which must be paid out of it, amounting in all to £140) to the *General Fund of the Methodist Conference towards carrying on the work of GOD*. All the Printing Instruments are left, (as they ought to be) with the Books, to the Conference.

The *House* he lived in when in London, was, in reality, as much mine, or any other Preacher's, when stationed there, as it was his. The *Furniture* as well as the House; and all the Houses and Furniture, in London and every where else, belong to the Connection at large; and are committed to the care of Trustees in each place, for the use of the

Preachers for the time being, who never stay more than three years successively in one Circuit.

Mr. Wesley's other *personal effects* were very trifling. 'Till lately, he kept very few clothes by him. I myself have been constrained by my own feelings, to speak to some Friends to clothe him, he has been so bare; and so have other Preachers to my knowledge. His Gowns, Cassocks, and Bands were mostly given to him; and he has left them for the use of the Clergymen who officiate at the New Chapel. Within a few years past, his wearing apparel has increased; by particular Friends making him presents of such things as they thought he wanted, but would not buy for himself. After all, some of the Preachers, and most Ministers in England have more clothes than he had at his death. And the London Assistant is appointed to divide them among *those four of the travelling Preachers that want them most.*

He was always very backward to lay out any money on his own account. He could not bear to see the poor in want, if he could possibly relieve them. He sold the very Pictures off the walls, and even Mourning-Rings, which had been left him, to get money for them. When it became necessary for him to travel in a Chaise, his particular Friends defrayed all the Expence of it, by voluntary Subscriptions. He has left the Chaise and Horses to two Gentlemen, *in trust*, to be sold and the money to be divided among a number of poor people in London.

don. His Watch he has left to Mr. Bradford, to whose care he owed, under GOD, his very life many times: and to whom the Methodist Connection is under great obligations: He has served it many years with zeal and fidelity, from the most disinterested motives. May GOD reward him!

Real Estate Mr. Wesley had none. Many years ago he was enabled, by a Charitable Donation, to build the School at Kingswood, for the benefit of the Sons of the Travelling Preachers: and it has hitherto been supported by public Collections. Whatever *right* or *title* he had to this, or any thing in it, or belonging to it, he conveyed by a regular deed, dated the 25th of February, 1786, to three of the Preachers, in trust, for the rest, to be employed as usual.

So much for Mr. Wesley's *temporal affairs*. Now, let any man of Reason and Religion, taking all things into the account, judge whether he has not kept his word. Consider the Propriety the Preachers have in the Stock of Books, and the heavy Debt it is subject to, and in the strictest sense that his words will bear, he has not left ten pounds behind him! And I ask with amazement, considering the thousands of pounds that passed through his hands, most of which he might have saved, what man, in such a situation, could have acted, from first to last, better than he did? For more than fifty years, his labours in the Ministry have astonished the world: And to the close of his life, he
could

could boldly declare, without fearing to be confronted—

- “ The things eternal I pursue,
 “ A happiness beyond the view
 “ Of those who basely pant
 “ For things by nature felt and seen;
 “ Their honours, wealth, and pleasures mean,
 “ *I neither have nor want.*”

I can scarcely refrain from exclaiming—

- “ O for a clap of thunder, as loud
 “ As to be heard throughout the universe,
 “ To tell the world the fact, and to applaud it!”

My feelings have carried me forward, further than I intended. I meant to give an account of Mr. Wesley's property, when I came to speak of his charities; but I shall leave it where it is; and proceed with the account of his character.

To form a Great Man, there must be great powers, exerted in an uncommon manner, producing extraordinary effects. Education draws forth these powers, and mostly determines their application. Some, whose abilities have only been great in one particular way, have nevertheless been famous, by their talents being happily suited to their station, and the part they had to act. Had their situation been changed, they would have sunk into obscurity. Others, have possessed such extensive parts, that they would have

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Shone in any sphere of action. *Such was Mr. Wesley.* He had strong intellectual powers; a mind comprehensive and vigorous in all its faculties; a penetrating judgment, a capacious and retentive memory, a lively imagination, and a sublime genius. He was educated from his very infancy in the various branches of literature, which were necessary to form the scholar and the gentleman; and he pursued, through the whole of his life, the attainment of still higher degrees of such accomplishments, as generally excite esteem and admiration. So that had Divine Providence placed him in any other rank in life, I have no doubt but he would have excelled. Had he been called to the bar, or the senate, his extensive knowledge and powerful eloquence, would have signalized him among the greatest statesmen and orators. He was fond of history and philosophy. His publications are sufficient proofs of his abilities as a writer. He had a fine taste for poetry; and composed himself, many of our hymns; but he told me, that he and his brother agreed, not to distinguish their hymns from each other's. He frequently chose to express his thoughts, either in conversation or preaching, in *verse*, and even in *rhyme*. It would be no unpleasing talk to me, (if my plan would have admitted it) to insert in this place, what I think would be pleasing to many; namely, hundreds of lines on various subjects, which he used to repeat; but this must be left to his historian. Some have thought him, in preaching, too poetical, because he often used bold and figurative expressions. He considered *words* as *poor*,
ill-drawn

ill-drawn pictures of our *thoughts*. I remember in conversation with him once on this very head, he told me, that he heard his father say, "One certain proof of a man's having little real genius, was his being difficult and nice in choosing his words." Mr. Wesley never appeared greater in my esteem, than when the vast conceptions of his towering soul seemed to beggar all the extravagance of *hyperbole*. Yet he knew how "to contain the fury of his fancy within the bounds of reason." He was no Enthusiast. He was not a random Preacher. I recollect his bringing a public charge, in our Conference, against a Preacher, for preaching, in the *strict sense of the word, extempore*, that is, without premeditation. In his notes on the New Testament, he has the following remarkable passage; "Through this whole discourse, we cannot "but observe, the most exact method which can "possibly be conceived. Every paragraph, every "sentence is closely connected both with that which "precedes and that which follows it. And is not "this the pattern for every Christian Preacher? If "any then are able to follow it, without premeditation, well: If not, let them not dare to preach "without it. No rhapsody, no incoherency, whether the things spoken be true or false, comes of "the spirit of Christ," Mat. v. 10. I wish all those who talk of saying in public, "*what God gives them,*" (as their phrase is) would attend to Mr. Wesley in this particular.

No man living more firmly believed in, or attended to a Divine Influence, than he did. And if ever
man

man was inspired of GOD, in delivering the sacred truths of Christianity, he was. I have seen him, when his holy Soul has been elevated with heavenly joy ; and drawn out by supernatural assistance, to a great degree of devout ardour. But this did not so much respect *what he said*, as *what he felt*, and his *manner* of saying it; his matter was taken from the Oracles of GOD. He was different from himself at different times. But this was, when nature was almost exhausted, either with preaching too often in a day, or when he had been unavoidably engaged in company or business, 'till it was time to begin. But even then he had not his subject to seek ; for, as he constantly preached out of some part of the Scriptures for the day, as appointed in the Prayer-Book ; and as he read these commonly the first thing he did in the morning, he then fixed upon the texts he intended to preach on through the day, which were frequently *four*. I was always sorry, when I knew he was to preach so often ; because, in general, one or two of his sermons would be far beneath what he could have made them, had he preached but *twice*. But when he shone least, what a Gentleman in Edinburgh said, (who had heard him at an unfavourable time) was always true : " It was not a *masterly sermon*, yet none but a *master* could have preached it." As an Orator he was a perfect model to every christian minister. His Gestures were graceful and harmonious. His Stile was delicately chaste : Yet he has said in a letter now before me, " As for *me*, I never think of my Stile at

at all, but just set down the words that come first. Only when I transcribe any thing for the Press, then I think it my duty to see that every phrase be *clear, pure, proper and easy*. *Conciseness* (which is now as it were natural to me,) brings *quantum sufficit* of *Strength*." In this account, there is every property of a good Stile, and such was his at all times. Indeed, all the graces of rhetoric, uniting in the happiest combination, both in his Action and Utterance, rendered him one of the most finished Speakers that ever adorned a Pulpit. He was always *accurate* without being *stiff*, and *clear* without ever being *tedious*: There was an *easy simplicity* in his whole deportment, but nothing *mean* or *childish*: In his *pathetic energy* there was no *rant* or *wild-fire*: Nor was he ever *pompous*, though mostly *elegant*, and often *sublime*.

He was a great reader from his very youth. Hence his mind was richly stored with vast treasures of useful and entertaining knowledge. He had an almost inexhaustible fund of stories and anecdotes, adapted to all kinds of people, and to every occurrence in life. These he related with a propriety peculiar to himself. Few men had a greater share of vivacity, when in company with those he loved, especially on his journies. If the weather, or the roads happened to be disagreeable; or if any little accident befel any of his Fellow-travellers, without their being hurt, with what inimitable turns of wit, would he strive to keep up their spirits; feeling himself happy in endeavouring to please; so
that

that it was almost impossible to be dull or dissatisfied in his company. The first time I ever was introduced to him, I was greatly struck with his Chearfulness and Affability: and the opinion I then formed of him on this head, I never altered to this moment. From seeing him only in the Pulpit, and considering his exalted station in the Church of Christ, I supposed he was very reserved and austere: but how agreeably was I disappointed, when, with a pleasant smile, he took me familiarly by the hand, and said, "Beware of the fear of man; and be sure you speak flat and plain in preaching." It is not easy to express the good effect this advice had on my mind at that time: It was a word in season. I never saw him *low spirited* in my life; nor could he endure to be with a melancholy person. When speaking of any who imagined religion would make people morose or gloomy, I have heard him say in the pulpit, "*That sour godliness is the devil's religion.*" In his answer to a Letter I had written to him, (in a time of strong temptation) he has these words: "That melancholy turn is directly opposite to a Christian Spirit. Every Believer *ought to enjoy life.*" He never suffered himself to be carried away by extreme grief. I heard him say, "I dare no more *fret than curse and swear.*" That placid serenity, which so fully and constantly possessed his soul, shone with ineffable sweetness through his expressive Countenance; and communicated its benign influences to the large Circles of his Friends, who

crouded together wherever he went, to enjoy the benefit of his conversation. On such occasions, he kindly condescended to a familiar equality, and concealed the great Philosopher and Divine in the social Companion. He was a truly well-bred man. Had he lived in a Court all his days, his address could not have been more easy and polite: Yet he could be quite content amongst the most homely Tradesmen or Peasants, and suit his discourse to the meanest capacity. His courtesy to every one was very engaging; especially to young people. I have heard him repeatedly say, "I reverence a young man, because he may be useful when I am in the dust!" He was very fond of Children, though he never had any of his own. Hundreds of these will remember with pleasure, perhaps, with profit, the notice he took of them. Little things often discover our real sentiments, more than things of importance. When he stooped to unbend his mind with Children, he found an artless innocence, and a disinterested love, which sweetly corresponded with the generous feelings of his own heart. Our Saviour viewed them in this light, when he said, "Of such is the kingdom of heaven." What a tacit slur is this upon all the deep designs of human art!

He had an invincible attachment to truth and justice. His abhorrence of Dissimulation is sufficiently manifested in his Sermon on the Character of Nathanael. From that sermon alone, it is easy to conclude,

conclude, in what light he viewed every species of deception. And as he used no guile himself, neither did he suspect it in others. He was governed by that Charity, which believeth all things. This sometimes laid him open to the crafty designs of insinuating Parasites, who took the advantage of his credulity, and imposed upon his good nature. And if ever he acted wrong, it was chiefly owing to the misplaced confidence he had in such. It was not easy to make him allow, that any one had purposely deceived him. And when convinced by facts, he endeavoured to cover the fault, and as far as possible, to excuse the offender. This is a distinguishing characteristic of a liberal soul: and is a sufficient reason why great and holy men are so frequently exposed to imposition. They walk in the integrity of their own hearts:

“ And oft though wisdom wake, suspicion sleeps

“ At wisdom’s gate, and to simplicity

“ Resigns her charge, while *goodness* thinks no ill,

“ Where no ill seems.”

In forgiving injuries, he evidenced to all who knew him, how much he lived under the power of Divine Love. Though he was often critically situated, having to deal with men of different principles, and opposite interests; and though he had naturally a keen sense of honour, and a quick apprehension of what *ought to be* upon all occasions; consequently must have been severely tried in his tem-

per; nevertheless if ever he happened to drop a warm expression, however great the provocation might be, he was humbled into the dust in a moment, and would never rest till the party concerned was reconciled to him. And as he was ever ready to *forgive a crime*, so he was to *forget it*. He rose superior to the timid caution of little minds, that can never make a friend of one whom they have had cause to pardon :

——“ He held it cowardice
 “ To rest mistrustful, where a noble heart
 “ Hath pawn’d an open hand in sign of love.”

Were it proper, I could produce many instances, that are fresh in my memory, in which his love to his enemies was truly astonishing.

He did not love to reprove any one, not even the meanest Domestic. This was the more surprising, because no man was ever better qualified to reprove in every form. He could be poignantly satirical; when he thought it the most proper method, to expose the ridiculous singularity of a pedant, or chastise the supercilious airs of a coxcomb. But though I have known him successful in this way; yet he considered it as meddling with edge-tools, and gave very little countenance to it, either in himself or others. He did not love a Trifler; Any thing like religious buffoonery he abhorred: Above all, any lightness in the pulpit was an

an abomination to him. He considered the various ills of life, and the awfulness of death, with that deep attention which they deserve. The torments of hell and the sufferings of the Son of GOD, he set forth in such an earnest and serious manner, as greatly affected both himself and his hearers. He entered into the spirit of his subject, and felt what he said. I have seen his lips quiver, and the tears run down his cheeks, when with the most moving language, he has been entreating his congregation to live for eternity. His power of persuasion was very great; especially when engaged in behalf of the Poor. Hence frequent applications were made to him, to preach Charity Sermons, in many of the Churches in London. This was a subject that exactly suited his own benevolent disposition. The Poor lay very near his heart. Of this he gave the most unequivocal demonstration through the whole course of his life. He not only preached Sermons in their behalf, but contrived by various other methods to raise contributions for them. I myself have gone with him from house to house, both to our own people, and others, that were well disposed, to beg money to buy Bread, Coals and Cloathing for the poor in London. And that not when the weather was warm and dry; but in the depth of winter, when the melted snow has in many places been over our shoes, so that I have been forced to desist, by taking such violent colds. Should this paper fall into the hands of any of those to whom he applied,

applied, I doubt not, but it will cause them to drop a tear, by bringing to their remembrance, the times they have seen him rejoicing at his success, in this labour of christian love. O! ye Widows and Orphans! ye aged and infirm! witness, how often he has banished care and sorrow, from your dreary habitations; and caused the voice of gladness and thanksgiving to be heard in your Garrets and Cellars! Who now shall lift up the hands that hang down, and confirm the feeble knees? He whose bowels yearned over you with tender compassion—your amiable; benevolent Benefactor is no more! May GOD raise you up *many* to supply *his* place!

Mr. Wesley's diligence to serve the poor by these methods, was not to save his own money. He gave all he could, which was no inconsiderable sum. In the year 1781, I travelled with him through several Circuits; by which means, I had an opportunity of knowing how his accounts stood: And I know that he gave away within the year, from the Bristol Conference, 1780, to the Leeds Conference, 1781, in *private Charities*, above fourteen hundred pounds! I do not mention that year, as if he never did the like before or since; but because *I know he did it then*. He told me himself in London, in the year 1787, that he never gave away out of his own pocket, less than a thousand pounds a year. To enable him to do this, he had first, the profits of the Books, which the Preachers sold: (except ten per cent, which some of them took, for about 18 years past.)

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This proves, (let him have died worth what he may) that *all he had, in strict justice, belonged to the Body of the Preachers*. These kept themselves low, to put it into his power to be thus liberal, because they loved him: But for them, he could not have done it. He had, secondly, from London and Bristol, on an average, about 150*l.* per annum, by private subscriptions. Thirdly, the Society in London gave him *Thirty Pounds* a year; which was all the fixed stipend he had. Fourthly, Every year almost there were Legacies left him. Fifthly, as he went his journeys, the Friends in each large Society where he preached, generally gave him a few pounds when he was going away. Thus literally having nothing, he possessed all things; and though poor, he made many rich. His manner of bestowing his Charity was truly pleasing: He never relieved poor people in the street, but he either took off, or moved his hat to them when they thanked him. And in private, he took care not to hurt the most refined feelings of those he assisted.

He was ever attentive to a *Particular Providence*. His Works at large, especially his Journals, furnish many proofs of this. He took GOD into his account in every thing. He was not ashamed to pray concerning any thing that he took in hand. This was living Scripturally.

He never comparatively speaking, suffered much bodily pain; at least, not long together; though his constitution

constitution was exceedingly delicate. This he frequently mentions in his journals. When he was eighty-one years old, he wrote thus of himself: "I find myself just as strong to labour, and as fit for any exercise of body or mind, as I was forty years ago. I do not impute this to second causes, but to the sovereign Lord of all." At the same time, he never neglected *second causes*. He was as temperate as any Christian need to be, in *meat, drink and sleep*. He was remarkably clean in every thing: His clothes, his study and his books, were not only free from dirt; but they were kept in the most exact order. He often said, "Cleanliness is next to Godliness." This neatness in every thing, contributes more to health than people in general imagine: And regularity prevents uneasiness of mind, which is more hurtful to the body than many are aware of. But though he would not suffer any thing slovenly about him; he had an utter aversion to any thing gaudy.

Nothing could displease him more than want of exactness in any that he had to do with. He was regular in every thing; and particularly punctual to his appointments. He was very observing wherever he went; and thought nothing beneath his notice, in which he could improve, either himself or others: Yet no one could be more quiet in the house, or give less trouble to servants.

In the redemption of his time he excelled all I
ever

ever knew. He took the advice which he gave the Preachers : " Never be unemployed a moment. Never be triflingly employed. Never *while away* time." But though he was always diligent, he never seemed in a hurry. He mostly wrote standing; and to look at, he was a very slow writer. Yet, by his close application, and unremitting perseverance, what volumes has he produced ! He added to his *industry*, an amazing patience of fatigue. Where almost any one else would have failed, his active, enterprising spirit enabled him, unweariedly to pursue his purpose 'till he succeeded.

As an Englishman, Mr. Wesley was true to his King and Country. As a Minister, he loved the established Church. His sentiments on these subjects are printed ; and I must refer to his works. His religious opinions you have seen in the first part of this pamphlet. In these, he steadily lived and died. But he was no Bigot. His Sermon on a Catholic Spirit, published many years ago; and an article (in a late number of the Magazine) called, " A new Phenomenon," shew his Candour, and the liberality of his mind. I mention these two, because so many years passed betwixt the times of their being published. Whoever reads his various tracts, will find the most determined adherence to the principles of universal toleration, from his beginning to his death.

His modesty, prevented his saying much of his

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own Experience. In public he very seldom, hardly ever, spoke of the state of his own soul. Sometimes he indirectly mentioned a conscientious regard for sundry things; and that his Conscience would not let him do the opposites. But still he did not, when speaking of Doctrines, produce himself as an Evidence. He knew, that, "The truth of a Doctrine, and the rectitude of a Character, had no necessary connection." Yet he was sufficiently explicit among his Friends. He told me, when with him in Yorkshire, in the year 1781, that "His Experience might almost any time, be found in the following lines——

" O Thou who camest from above!

" The pure celestial fire to impart,

" Kindle a flame of sacred love,

" On the mean altar of my heart!

" There let it for thy glory burn,

" With inextinguishable blaze,

" And trembling to its source return,

" In humble love, and fervent praise."

A soul that in general, could express its feelings in these verses, could not but be happy. And that he thought so himself, is plain to me; for he often would stop, when we were writing together, and looking up with a pleasant countenance, would say—

" LORD, how happy is the heart,

" After thee while it aspires!

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He would add some text of scripture, or a short sentence from some favourite author, and then pursue his business. In the year 1783, I heard him say in Leeds Chapel, (when preaching on, *I will take the cup of Salvation, and call upon the name of the LORD.*) That, after all his travelling in the service of GOD, and all his preaching and praying, he saw nothing to depend upon, but, "GOD be merciful to me a sinner!" The same I heard him repeat at Sheffield, last summer. This to me, was very satisfactory: and his latter end well agreed with such a habit of living. I could here indulge a melancholy pleasure in expatiating on his Humility, his Love, his Communion with GOD, and all the Graces of the Holy Spirit which he so fully possessed; but I have already exceeded the bounds I had set, when I began.

Should any one object to so short an account of him being published: I answer; a *short* account is better than *none*: (and I have seen none yet, save that about his death, and what has been in the Newspapers.) Besides, hundreds can buy this account, who cannot buy a larger; and short as it is, it contains the great out-lines of his Portrait. In fine, I had not time to publish a large Volume; though I thought it right, as a Son, to say something of my Father in the Gospel. And very few of his Sons have had greater opportunities of being thoroughly acquainted with him, during the last seventeen years. I have slept with him hundreds of nights:—
I have

I have travelled with him thousands of miles :—I lived in what he reckoned, more immediately, his own Family, in London and Bristol, five years together : I have conversed freely with him on a variety of subjects :—I knew his Opinions, his Disposition, and the very secrets of his heart. Had he not discovered that he was *Man* by a few instances of human frailty, those who knew him, would have been in danger of Idolatry. His Life shewed to what a degree of greatness man may be raised : and his Death shews, that the glory of Virtue alone is solid and eternal. The pomp and pageantry of state,—wealth, and titles of dominion, have contributed to gain some the name of *Great*. These would have been useless appendages to him.—He was great in himself, great in the Energy and Powers of his own Mind, great in the superiority and sovereignty of his Soul over most other men !

In this imperfect memorial, I have endeavoured to shew my love to this venerable Saint, now none can suspect me of flattery ; but all his worth will not,—cannot be known till mortality shall be swallowed up of life. The Sun cannot be seen but by its own light : and when it shines, all other lights are as darkness, compared with its transcendent effulgence. Mr. Wesley has had his day. He shone with distinguished lustre for many years. He has been a means of dispelling the darkness of ignorance and error from the minds of thousands.—He has often cheered the drooping spirits of such as were ready
to

to perish.—He has, in the hands of GOD, revived genuine piety over this land, and made thousands fruitful in good works.—But, alas! he is eclipsed for a season! and his absence causes a darkness which is most acutely felt! What a solemn scene presents itself to our view! Human nature exalted almost beyond human belief: And sunk almost below human notice!—But he hath left behind him proofs of his greatness, which will last 'till the visible creation shall be no more! Whoever reads his works, and contemplates his Character, will easily allow, that his extraordinary natural powers, improved by a liberal education, and employed to their utmost extent in the service of GOD, for the good of mankind, are deserving of the highest praise we dare give to a mortal. His disinterested love to the poor—His unabating zeal in setting forth the Lord Jesus Christ to perishing sinners—His deep acquaintance with divine things, and His amazing labours in the church, rendered him the Delight of his Friends—the Glory of his Family—and the Wonder of the age he lived in! Allow him but the unavoidable infirmities of humanity, and he was a rare Ornament to the British Empire—A striking Pattern to all Christian Ministers—And a bright Exemplar of religious Excellence!

The chief point in which the Death of Mr. Wesley will affect the Methodist-Connection, is, the Preachers thereby, lose their "*Centre of Union*." They considered themselves as *his* Sons in the Gospel: and

to *his* direction they freely submitted. But they owe no such submission to any other man. It is therefore impossible that, there should ever be another King in our Israel. But it does not follow, that our Union will be destroyed. The Preachers never called Mr. Wesley Rabbi, in the sense which our LORD forbids. They never acknowledged any Head of the Christian Church, but JESUS CHRIST; and he is "the same yesterday, and to day, and for ever." Under his gracious influence, the Preachers are well qualified to govern themselves. Their Plan is in part, not only fixed; but published, in their Enrolled Deed, and the Minutes of the Conference. It is probable, they will appoint a President and a general Committee every year, to act in concert during the Conference only, their Office and Power to end with the Conference. while they are assembled, they can divide the three Kingdoms into Districts; (a given number of Circuits to form a District.) They can then chuse a Committee out of every District; and each Committee can chuse its own President for the year; who can convene the Committee in case of any business, that cannot be done in a single Circuit. Thus it will be easy to preserve our Union indissoluble; and to perpetuate the ITINERANT PLAN in the GOOD OLD WAY. That this may be the case; and that GOD may give us a right Spirit, that with a single eye, we may aim at his Glory in all things, is the earnest Prayer of,

The Church's Servant for Christ's sake.

S. BRADBURN.

The following Lines were written some years ago, by a Lady, on seeing Mr. Wesley's picture. I believe, I need not apologize for inserting them here, as they contain such a description of his Character, in so few words.

Hail, brightest Orator our nation boasts !

Hail, veteran Soldier of the Lord of Hosts !

Hail, bright Resemblance ! in whose nervous lines

The Saint sublime, the finished Christian shines :

Through whom appears to each discerning Eye,

The Depths of Learning, Wisdom, Piety :

All Graces, Human and Divine are there,

Soft temper'd by the pensive Mourners Air :

Mild, heavenly Meekness, to the World unknown,

Unto the 'loved Disciple giv'n alone :

A Worth so singular since Time began

But *One surpass'd, and He was more than Man!*

